

**THE PARADOX OF VIOLENCE AND SPIRITUALITY AS SEEN IN
ALI: A LIFE (2017) AND *KITAB GALENGANING JAGAD* (1928)
(COMPARATIVE ANALYSIS)**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining the
Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

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MOTTO

And when the night is cloudy there is still a light that shines on me

Shining until tomorrow, let it be

-The Beatles, Let It Be-



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DEDICATION

I dedicate this graduating paper to:

Myself who claims as an improviser and ignorant person that turns out to have an
idealist and sensitive side.



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The researcher realizes that nothing is perfect in the world including this graduating paper. Thus, the researcher hopes for the suggestion for the better next writing.

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Yogyakarta, January 2022

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(COMPARATIVE ANALYSIS)**

By: Bangkit Tri Utomo

ABSTRACT

The contradiction of the cruelty of violence and the calmness of spirituality exists in martial arts. Spirituality exists in the violence of martial arts. *Kitab Galenganing Jagad* presents spirituality aspects as the basis of philosophy in Pencak Silat Merpati Putih, while *Ali: A Life* novel contains spirituality in the Boxing done by Muhammad Ali. This research will analyze if spirituality in *Ali: A Life* novel is inherent in Boxing or whether it is an expression of Muhammad Ali's Islamic spirituality that is poured into Boxing. To find the spiritual aspects in *Ali: A Life* novel, the researcher needs to compare it to the spiritual aspects in *Kitab Galenganing Jagad*. This research also aims to identify similarities and differences of spirituality in both books by using the comparative method and spirituality aspects by Jane Dyson to classify data on spirituality. This research reveals the spirituality aspects in martial arts have a role in controlling violence. Due to the existence of a strong business element, the spirituality aspects in Boxing do not appear naturally. The spirituality aspects of Boxing in *Ali: A Life* novel are caused by Muhammad Ali's Islamic spirituality.

Keywords: *Spirituality, Comparative, Martial Arts, Boxing, Pencak Silat.*

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Oleh: Bangkit Tri Utomo

ABSTRAK

Kontradiksi antara kekerasan yang kasar dan ketenangan spiritualitas ada di beladiri. Spiritualitas hadir di tengah kekerasan beladiri. *Kitab Galenganing Jagad* menghadirkan aspek spiritualitas sebagai dasar filosofi dalam Pencak Silat Merpati Putih. Sementara itu, novel *Ali: A Life* mengandung spiritualitas di dalam Tinju yang dilakoni oleh Muhammad Ali. Penelitian ini akan menganalisis apakah spiritualitas dalam novel *Ali: A Life* melekat pada Tinju ataukah merupakan ekspresi spiritualitas Islam Muhammad Ali yang dituangkan ke dalam Tinju. Untuk menemukan aspek spiritual dalam novel *Ali: A Life*, peneliti perlu membandingkannya dengan aspek spiritual dalam *Kitab Galenganing Jagad*. Penelitian ini juga bertujuan untuk mengidentifikasi persamaan dan perbedaan spiritualitas dalam kedua buku tersebut dengan menggunakan metode perbandingan dan aspek spiritualitas dari Jane Dyson untuk mengklasifikasikan data tentang spiritualitas. Penelitian ini mengungkapkan aspek spiritualitas memiliki peran dalam mengendalikan kekerasan dalam beladiri. Karena adanya unsur bisnis yang kuat, aspek spiritualitas dalam tinju tidak muncul secara alami. Aspek spiritualitas tinju dalam novel *Ali: A Life* disebabkan oleh spiritualitas Islam Muhammad Ali.

Kata Kunci: *Spiritualitas, Sastra Bandingan, Beladiri, Tinju, Pencak Silat.*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Ali: A Life was written by Jonathan Eig in 2017. This book contains the biography of Muhammad Ali, starting from his lineage, his childhood, his career, his family, his spirituality until his last time. In the writing process, Eig wrote this novel by interviewing Ali's relatives to gain information about him from numerous points of view. This method makes this novel more objective compared to other literature about Muhammad Ali. This novel obtains many good reviews; it has a 4.46 out of 5 rating on *goodreads.com*. This novel can be considered a little illustration of the social conditions in America at that time.

The story begins with the introduction of Muhammad Ali's family, and then it continues to the childhood of Muhammad Ali or Cassius Clay Jr. One day, Cassius' bike has been stolen, then he decides to join a boxing gym in order to beat up the thief, not expecting that the moment will change his entire life. After joining the boxing gym, his trainer sees Cassius' talent in boxing; thus, young Cassius gets more intense training. The bike and the thief have never been found, but Cassius' skill in boxing is getting sharper until he participates in a boxing championship and represents America in the Olympics. After the Olympics, he decides to become a professional boxer. As a pro boxer, he faces many great opponents, and his fame grows along with his winning records. In 1964, he converted to Muslim and changed his name to Muhammad Ali. His conversion provokes more controversy than sympathy, but the controversy does not stop there.

In 1966, Ali evades induction for the Vietnam War by his famous line, “I ain’t got no quarrel with them Vietcong”. His draft evasion makes him face many problems: a five-year sentence, fine, three-year ban from boxing, stripped title and bullying from many Americans. Besides the controversy, he also gains more public sympathy by his belief to not serve in the war. By this event, the US Supreme Court re-announces the decision, then Muhammad Ali can get his license back and back in the ring. After his comeback to the ring, Muhammad Ali had many great fights until his health decreased because of Parkinson’s disease. In 1981, he decided to retire from boxing. In his retirement, Ali often participates in social and religious events. In his old, Muhammad Ali is well known as a religious person rather than a big mouth person like in his youth. In 2016, he passed away due to his medical condition.

Muhammad Ali was one of the significant figures in boxing. Muhammad Ali began his boxing career in 1960 until 1981. In his 20 years of career, he did 61 official matches and gained 56 wins and 3 world heavyweight champions (boxrec.com). Apart from his achievement in boxing, he was also famous for his controversies, starting from his conversion to Islam towards inhospitable social conditions for Muslims at that time to the draft-dodging in the Vietnam War, which consequently stripped his title and caused him to a sentence. However, people can find all these stories in many literary works discussing Muhammad Ali, one of which is *Ali: A Life*.

Muhammad Ali gained his popularity through boxing which was known for its violence. Muhammad Ali showed no mercy to his opponents in the ring,

but outside the ring, Muhammad Ali was well known for his compassion for children, hospitality to his fans, and love for peace.

Violence is one of the numerous sins that have existed since the early existence of humans. According to World Health Organization (2002: 5), violence uses power or force by design to cause another or oneself in disadvantageous conditions like harm, injury, or death. In comparison, Johan Galtung (1969) presents violence at a time when something that should be avoidable becomes unavoidable. For example, violence is present in the case of people dying from a car accident, whereas the safety features of cars and traffic are at the maximum point. In Islam, the story of Qabil and Habil is considered the first case of violence in human history. In Old Testament, God uses violence to punish His non-believers. By research, the trace of violence can be found since 430,000 years ago (bbc.com). Like it or not, violence has become the nature of humankind that exists in every culture and generation.

In his research, Johan Galtung (1969) divides violence into two basic forms. The first form is personal violence which has a direct impact like killing, and the second form is structural violence which has an indirect impact like exploitation. Galtung also said that the most basic violence is personal violence, which uses the human body as the primary tool, like a fistfight. Due to its existence, violence becomes an inseparable part that comes in many forms in human life; rather than avoiding it, humans adapt to violence. One of the ways is by learning self-defense in martial arts.

The definition of martial arts comes from Latin words of “arts of Mars”, Roman God of war, to describe the fighting skills in the early 1500s (Clement, 2006). People often mistakenly define martial arts as fighting arts. Thomas Green defines martial arts as a way of life that consists of philosophy, tradition, and strategy (2001: xv). Meanwhile, Paetzold (2016: 2) defines fighting arts as stylized attack and defense for combat. The underlying philosophy makes martial arts more than just fighting arts that can be used in fighting conditions and daily life conditions. Physical contacts in martial arts make martial arts often associated with violence. In fact, the existence of violence in martial arts must be avoidable. The only time martial arts present violence is when it comes to an attack that endangers life (Maryono, 2003).

Paetzold (2016: 112) also states four main aspects of martial arts: self-defense aspect, sports aspect, cultural aspect, and spiritual aspect. As self-defense, martial arts is a form of adaption to violence and defense for life-threatening attacks. As a sport, the effects of martial arts can be seen explicitly in the physical of its practitioners as increasing stamina, power, flexibility, stability, and reflexes (perfectmind.com). Certain martial arts are a heritage for some countries as a cultural aspect. As a spiritual aspect, the effects of martial arts can be felt by its practitioners; for other people, the effects can be reflected in the spirituality of the practitioners. The effects are calmness, positive emotions, self-control, mindfulness, respect, and discipline (Bowman, 2019).

Spirituality is a relation of oneself to the Ultimate Being, which is experienced in the transcendence dimension (Elkins et al., 1988). One of the

characteristics of spirituality is the centrality relationships of self, others, God (Dyson et al., 1997). Spirituality is not attached to a particular religion. Anyone can experience spirituality, and one to another can have different spirituality.

Spirituality plays an important role in martial arts. Some martial arts have a role as spiritual exercises. Meanwhile, in some martial arts that are affected by Buddhism, martial arts are parts of Buddhism itself. Brown also stated the other role of martial arts; it can be a secular religion, a certain ideology, and even its practitioners' main belief (Brown et al., 2010).

Pencak Silat is one of the martial arts which originates from South-East Asia and is known famously for its spirituality. Draeger (2001: 32) defines Pencak Silat as skillful body movements in variations for self-defense. While Paetzold (2016: 94) defines Pencak Silat as the harmony of movements (*wiraga*), spiritual (*wirasa*), and rhythm (*wirama*). Nehemia (2019) said Pencak Silat is more than just a system of fighting. It has spiritual aspects on the inside. Now, Pencak Silat has become one of the sports that are contested in many championships, like the SEA Games, the Asian Games, and the Olympics. Pencak Silat in Indonesia has essential roles. It was set as Intangible Cultural Heritage of Indonesia by UNESCO in 2019 (kemlu.go.id). Pencak silat is famously known as the core of martial arts in Indonesia.

Based on its origin, style, and technique, there are many *perguruan* or schools of Pencak Silat in Indonesia. Merpati Putih is one of the biggest schools of Pencak Silat in Indonesia. PPS Betako Merpati Putih was founded in Yogyakarta in 1963. It is known for its breathing techniques to maximize inner

power. This martial art originates from Prabu Amangkurat II, the Sultan of the Mataram Kingdom, who was taught only to the royal family. Then in 1963, Raden Saring Hadi Poernomo as the 10th heir, introduced this martial art to the public and officially founded it (Wilson, 2015: 155-156).

One of the contributions of Merpati Putih in literature is *Kitab Galenganing Jagad* subtitled *Serat Suluk Purbengmaya*. The book was written in 1928 by Adipati Gagak Handoko as the 3rd heir of Merpati Putih martial arts with the help of a clerk named Raden Minggusastra. The book was inherited only for the royal family, like its martial arts. Then in 2018, the book was introduced to the public. Instead of containing secret techniques or ultimate techniques of the movements in Pencak Silat, Gagak Handoko chose to describe spiritual knowledge as what the book contains. The spiritual knowledge in this book is based on the acculturation of local Javanese norms or *Kejawen* and Islamic spirituality. The philosophy in this book connects to the Merpati Putih philosophy and implicitly affects the movements of Pencak Silat in Merpati Putih. The book comes up as preaching media of Islam to compete with the preaching of Christian in the colonialism era.

The literal translation for *Kitab Galenganing Jagad: Serat Suluk Purbengmaya* is Book of The Limit of Universe: Poetry of The Holy Lord. In terms of translation, it is a book about understanding the perfection of life. It contains the discussion and guidance about spirituality in various scopes that lead to the perfection of life from Raden Minggusastra and Raden Sastrapradana, a government official in Yogyakarta, praising letter for Raden Tumenggung

Purbakusuma, a nobleman in Yogyakarta at that time, and *Macapat* songs or traditional Javanese songs. Discussion and guidance about spirituality are wrapped in many symbolic and philosophical stories. The book begins by introducing the book's content, which later moves to guidance to understand the heart.

After understanding the heart and what surrounds it, the book explains doing good deeds to others and instilling love in every action as a reflection of a good heart and conditions to enter the next stage, as exemplified by the great noble Raden Tumenggung Purbakusuma. The next stage is *sembahyang* or worship as a manifestation of human love for God and a connection to religion. The concept of religion in this book is not only defined as a doctrine and a system of worship, but this book also defines religion in general as a truth and a knowledge from God. Then, narrowed down to the concept of religion as a system, the religion adopted in this book is Islam which has been acculturated with Javanese philosophy or *Islam Kejawen*. After understanding religion, which is not an easy stage, the perfection of life in this world and the hereafter will then be achieved. Although this book does not explicitly mention Pencak Silat, the philosophy contained in this book about truths and other spiritual elements indirectly affects the spiritual aspects in Pencak Silat, especially Pencak Silat Merpati Putih.

While Pencak Silat is well-known for its spiritual aspect, Boxing is well-known for its sports aspect. Yet, it does not mean that Boxing has no spiritual aspect. Boxing is one of the ancient martial arts which uses certain hand strike

techniques to attack and defend. The term Boxing derives from the box shape of the fist (Green, 2001: 44). In society, Boxing gains its popularity as an entertainment sport. In the past, Boxing was related to the term prizefighting to describe sports for monetary gain (britannica.com). Since Boxing had become a part of Ali's life, the researcher wants to analyze how Boxing affected Ali's spirituality.

Paradox is the contradictory of two equally opposing ideas that can contain a truth (studiobinder.com). In this research, it is the contradictory of the cruelty of violence and the calmness of spirituality. Normally, the violence does not contain calmness, and the spirituality cannot be expressed in a cruel way. Yet, martial arts which act as a respond to violence contain spirituality as one of its aspects. *Kitab Galenganing Jagad* presents spirituality as a basis of philosophy in Pencak Silat, while the novel *Ali: A Life* presents spirituality in the middle of Boxing violence. Thus, both books present spirituality in the middle of the martial arts violence.

The self-defense aspect in Pencak Silat is one of the human adaptations to violence. As a differentiator from the mere fighting and to avoid the violence in Pencak Silat, spirituality is present as a basis of philosophy in Pencak Silat. It is applied through the way of life of its practitioners. *Kitab Galenganing Jagad* presents spirituality aspects as the basis of the philosophy of Merpati Putih. Therefore, the researcher wants to find out if the spirituality in the novel *Ali: A Life* is inherent in boxing or an expression of Muhammad Ali's Islamic spirituality poured into Boxing.

To find the spiritual aspects in the novel *Ali: A Life*, the researcher needs to compare it to the spiritual aspects in *Kitab Galenganing Jagad*. In the research process, the researcher is aware that this research will involve the researcher's subjectivity, who acts as a practitioner of Pencak Silat Merpati Putih. The importance of finding the data is to find out the spirituality that comes from martial arts violence and the universality of Western spiritualism and Eastern spiritualism.

1.2 Research Question

Based on the background, the researcher formulates a research question:

How are the spirituality aspects in the novel *Ali: A Life* compared to *Kitab Galenganing Jagad*?

1.3 Objective of Study

This research aims to analyze the spirituality aspects in *Ali: A Life* novel and *Kitab Galenganing Jagad*. Another objective of this research is to find the universality of Western spiritualism and Eastern spiritualism.

1.4 Significance of Study

The significance of this research is to enrich the literary research in the field of spirituality in literature and can be a reference for other researchers interested in the same scope of the study. The researcher hopes this research can initiate more research about Indonesian Islamic Literature. The researcher also expects this research to be an excellent introduction to Merpati Putih in literary studies. This research helps the researcher and its readers understand the spirituality in martial arts and prove that martial arts are not only about violence.

1.5 Literature Review

The researcher finds some works with similar topic about spiritualism and martial arts that can help the research.

The first work is a thesis by Jessica Wakelin entitled "*Fighting for Religious Freedom; Muhammad Ali and His Battle Against the U.S. Supreme Court*" (2020). The paper focuses on Muhammad Ali's struggle in defending his belief. The researcher uses the qualitative method.

The second work is a graduation paper by Puja Alviana Dewantri entitled "*Reading Ali's Religiosity in Ali (2001)*" (2020). The paper focuses on Muhammad Ali's religious behaviour depicted in *Ali (2001)*. The researcher uses religiosity theory by Mervin F. Verbit and film theory.

The third work is a masters thesis by Muhammad Yeni Rahman Wahid entitled "*Islam dan Spiritualisme Jawa: Kajian Ajaran Spiritual Paguyuban Beladiri dan Spiritual Macan Segara di Surakarta*" (2019). The thesis focuses on the syncretism of Islam and Javanese spiritualism in Paguyuban Beladiri dan Spiritual Macan Segara Surakarta (PBSMS). The researcher uses Philosophia Perennis theory by Augustinus Steuchus.

The fourth work is a graduation paper by Roni Eko Prastyono entitled "*Aspek Spiritual Islam dalam Perguruan Honggo Dremo di Surakarta*" (2002). The paper focuses on Islamic spirituality in Perguruan Honggo Dremo Surakarta and its implication. The researcher uses observation and interview techniques.

The fifth work is a graduation paper by Saeful Alam Elbarnas entitled "*Dimensi Moralitas dalam Pencak Silat*" (2001). The paper focuses on the

philosophy and moral values of Pencak Silat in general. The researcher uses the qualitative method.

The difference between the research above and this research is the usage of the comparative literature method. This research focuses on the spirituality of Boxing and Pencak Silat in the novel *Ali: A Life* and *Kitab Galenganing Jagad*.

1.6 Theoretical Approach

To analyze the aspects of spirituality in both books, the researcher uses comparative literature and spirituality aspects to help the data classification.

1.6.1 Comparative Literature

Comparative literature is a method to analyze two or more literary works in order to get another point of view to understand the literary works. Bloch said the goal of the comparative method, in general, is to find similarities and dissimilarities from two or more phenomena and trace the parallel in between (Dominguez et al., 2014: 90). In literary studies, Claudio Guillén (1993: 1) defines comparative literature as examining literature from an international point of view that involves a systematic study of supranational assemblages. Comparative literature is a method with no boundaries because the scope of this study is very large, from the traditional inter-literary type by comparing one literature to another to the new inter-artistic type by comparing one literature to other arts (Dominguez et al., 2014: 29).

Comparative literature and translation become an important relationship. Since Wellek defines comparative literature as a foreign trade of literature, the trade of language also happens. The different languages become a barrier in

comparative literature, so the translation is needed. By exchanging language, it comes the exchanging culture. By exchanging culture, it helps the comparatists to understand the literature itself.

1.6.2 Spirituality Concept

Spirituality is related to the spirit, soul, mind, mental, and personality, which cannot be seen explicitly. Hodge (2001) defines spirituality as connectedness to the Ultimate, which provokes life's meaning, purpose, and mission. Elkins (1988) defines spirituality as the relation of oneself to the Ultimate Being, which is experienced through the transcendental dimension. Benson (2003) defines spirituality as the capacity of a human to experience transcendentalism and intrigue the search for meaning and purpose of life. Based on those definitions, spirituality can be understood as the process of finding the meaning and purpose of life through the transcendental dimension.

Spirituality involves the transcendental feeling or experience beyond the understanding of ordinary people. In order to achieve the experience, it requires oneself to see and focus more on their spirituality. The system of spirituality, such as the finding process, relation, and experience, forms spiritualism.

Spirituality and religiosity are often seen as the same thing. Both of them are sacred and implicit. Although many researchers define spirituality and religiosity, the true nature of spirituality and religiosity is still difficult to define. By having many definitions, it indicates the complexity and uncertainty of both.

Religiosity is related to the system of a faith-based organization called religion. Bergan and McConathe (2000) define religiosity as several dimensions

related to religion. Khan (2014) defines religiosity as living the religious system and becoming a religious person, not only claiming to have religion. Reich (1999) defines religiosity as one's relation with certain faith traditions about divine others. Under those definitions, religiosity can be concluded as an individual's commitment to its belief, activities, community, or knowledge of certain religion. Religiosity can function to find out what way a person lives the religion.

The distinction between spirituality and religiosity is their attachments to religion. The scope of spirituality is universal, which means it is not limited or bound to a certain religion. Meanwhile, religiosity is bounded by the elements of religion. Even a non-religious person can be categorized as a spiritual person. Spirituality is subjective and private so each individual can have different spirituality. Meanwhile, religiosity is more communal and depends on the system of a certain religion.

In general, spirituality and religiosity affect the mental and moral of oneself. In particular, finding the meaning and purpose of life helps someone gain inner peace. Spirituality focuses on individual belief, so the impacts of spirituality help the determination of identity, faith, and religion. While religiosity requires involvement in the community, it increases skills of socialization and helps establish a stable community. The contribution of religiosity in the community also can reduce the act of abuse and crime. Religiosity can also be a way to express spirituality.

Jane Dyson (1997) said that the main aspects of spirituality are considered as the relationship of three main elements consisting of:

1. **Self** is the individual who does the finding process, how is the mental condition of the individual, it is called inner resource;
2. **Others** is the community and environment. It describes the relationship of an individual to the other individual or community or surrounding environment;
3. **God** is the term for the Ultimate that can be in the form of self, other, nature, life, or whatever is considered to be the Ultimate;

Other aspects are obtained from the relationship of these three, such as meaning, hope, relatedness/connectedness, belief, and expression of spirituality. In addition to the main aspect analysis, the researcher also focuses on the aspect of **meaning** and aspect of **expression**. The aspect of meaning represents the meaning and purpose of life as the goal of the finding process. Meanwhile, the aspect of expression represents the individual's way or experience during the finding process, which can take the form of transcendental experiences, a religion, and how the individual appreciates art and nature.

1.7 Methods of Research

1.7.1 Type of Research

The type of this research is a qualitative research which means the researcher is the interpreter of the data. The data interpretations rely on text or image data which relate to the personal lens of the researcher (Creswell, 2002: 182-183).

1.7.2 Data Source

The researcher has two kinds of data, main data and supporting data. The main data of this research are words, phrases, paragraphs, and discourses which describe spiritual aspects in *Kitab Galenganing Jagad* and the novel *Ali: A Life*.

The supporting data of this research are related resources or references from books, journals, articles, and other academic writings, as well as interviews with the expert. The supporting data support the main data and the researcher's arguments.

1.7.3 Data Collection Technique

To collect the data, the researcher close-reads both books. After the reading process, the researcher observes words, phrases, paragraphs, and discourses that contain spirituality aspects in the form of the relation of self, others, God, expression, and meaning. Then, the researcher sorts the data to be used in this research according to the relevance. The data with greater relevancy will be used. Last, the researcher classifies the data based on the spiritual aspects.

1.7.4 Data Analysis Technique

After the data collecting process, the researcher interprets the data in both books based on the spirituality aspects. Then the researcher compares the data in both books to identify the similarities and the differences. Lastly, the researcher concludes the analysis.

1.8 Paper Organization

This research consists of four chapters. The first chapter is the introduction containing the research background and the theory to analyze the objects. The second chapter is the analysis of intrinsic elements. The third chapter is the analysis, which contains data findings and discussion based on the first chapter. The fourth chapter is the conclusion and suggestion.



CHAPTER IV

CONCLUSION

4.1 Conclusion

Based on the research findings and discussion, the researcher summarizes the similarities and differences of spirituality aspects in the novel *Ali* and the book of *Galenganing Jagad*.

The similarities of spirituality aspects in the novel *Ali* and the book of *Galenganing Jagad* are the importance of the self aspect and the influence of martial art violence. Inner resources in self aspect are important as the basis of other spirituality aspects. It suits the concept of spirituality that requires looking more into yourself. The other similarity is the influence of martial art violence in the life of its practitioners. The existence of violence in martial arts does not affect its practitioners' behavior. Even though Ali is famous for his rough treatment on his opponents, it only applies in a match. Meanwhile, in *Kitab Galenganing Jagad*, it is explained to base everything with love and emphasize not to fight.

The general difference of spirituality aspects in the novel *Ali* and the *Kitab Galenganing Jagad* is the change of self aspects. The spirituality aspects in Ali are dynamic, following the dynamic of Ali's self aspects from zero to hero. In contrast, the spirituality aspects in *Galenganing Jagad* are stable because it takes the example of an ideal and perfect figure that has already controlled his spirituality aspects.

The difference also exists in sacredness. The novel *Ali* describes spirituality as something realistic and humanist, while *Galenganing Jagad*

describes spirituality as something divine and philosophical. The other general difference is the implying part. The novel *Ali* describes the spirituality aspects in an explicit way, while *Galenganing Jagad* describes the spirituality aspects implicitly.

In particular, every aspect has a difference. The novel *Ali* has different treatments depending on who Ali interacts with. Ali will have friendly treatments for his fans, and he will harass his opponents in a match. While *Galenganing Jagad* emphasizes that all humans are equal and deserve equal treatment to work together understanding the religion. In Ultimate aspects, the novel *Ali* describes The Ultimate in a realistic form that later changes to the abstract form of God. In comparison, *Galenganing Jagad* describes The Ultimate as the metaphysical form of God. In the Meaning and Purpose aspects, same as the Ultimate aspects, Ali has meaning and purpose of life in realistic form like his freedom. Then it changes to something philosophical when he learns that his purpose is to do kindness. In *Galenganing Jagad*, the meaning and purpose are more philosophical, like understanding the perfection of life. For expression aspects, there is the involvement of martial arts. In the novel *Ali*, the martial arts is Boxing, which triggers the sequencing process in spirituality, like finding religion and transcendental experiences. Meanwhile in *Galenganing Jagad*, the martial arts is Pencak Silat Merpati Putih as the result of the process in spirituality caused by the philosophy of prayer as an expression of religion and transcendental experience.

From the data findings, the researcher concludes the universality of Eastern spirituality and Western spirituality. Whether it is Western or Eastern

spirituality, both of them start from the understanding and mastering of self aspect first as the basis to many aspects in spirituality later, just like the concept of spirituality itself which requires oneself to look to their inner self. After one understands its self aspect, it can help achieve the meaning and purpose of life.

As the answer to the problem statement in the background of study, the spirituality aspects come from one of the four aspects in martial arts and have a role in controlling violence. In *Kitab Galenganing Jagad*, the spirituality aspects play an important role as the guidance to emphasize on avoiding fight, and as the *Kitab's* contents eventhough the book came from the lineage of Pencak Silat Merpati Putih. In the novel *Ali: A Life*, the spirituality aspects have a role in Ali's refusal to participate in the Vietnam War and as his regret on his cockiness during his prime time in Boxing, although he is known as a violent boxer. Due to the existence of a strong business element, the spirituality aspects in Boxing do not appear naturally. The spirituality aspects in Boxing in the novel *Ali: A Life* are caused by Muhammad Ali's Islamic spirituality. Spirituality over violence is a value of masculinity needed to win the life. Life is not won by a man who is tame, but by a man who can tame the savagery within himself.

4.2 Suggestion

After conducting the research on the novel *Ali: A Life* and *Kitab Galenganing Jagad*, the researcher realizes many potentials for both objects. This research only focuses on the spirituality aspects in general. For *Kitab Galenganing Jagad*, it can be explored more because there is not much research about this book. Due to its implicit meaning and language barrier, there are still many issues that

can be discussed in this book. The researcher suggests conducting research by using sociology theory scope in the book. The researcher also suggests further research about spirituality with other theories to enrich the study of Islam Nusantara or discuss the specific issue in the book, like the interpretation of the Macapat or traditional Javanese songs in the book. The novel *Ali: A Life* can be categorized as a new object to help the researcher see from another point of view in the study about Muhammad Ali. The researcher is very open to receiving criticism and suggestion. If in the future there is research that refutes or adds the result of this research, the researcher will gladly accept it.

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